

Where Does He Dwell?

(Convinced And Then Concerned)

Shreveport, Louisiana
November 25, 1962m

1 Let us bow our heads just before we go any further. Continue that, Sister Anna Jean, if you will, and Brother. Coming down off of a hill come a stranger to people one day. Looked down upon a scene to a group of men that He had ordained to cast out devils, heal the sick, and He found them defeated on an epileptic case.

Perhaps John was saying, "Here's the way we done it over in Capernaum." The other one said, "This is the way we done it somewhere else." But it was no results.

2 The father of the child looked, and he saw somebody coming. He run, fell down. He said, "Lord, I brought my child to your disciples, and they couldn't cure him." Said, "Could you do anything for him?"

3 He said, "I can, if you believe." That same one's been with us. He's with us this morning. "I can, if you believe."

Our heavenly Father, in the sacredness of this service, knowing that the God that we worship is not an idol, as the heathens would take the idol and fall prostrate before it, and of an imaginary god--and believe that an imaginary voice come to them, that he hypnotized himself into an idol. . . .

4 What a strange thing it is for the devil to do a thing like that, when truly God is a Spirit that. . . . He does not come into an idol, but He comes into living human beings, and speaks his own words through the man. And we are his living images, created in his image, and for his work and for his glory.

And we see the sick and the afflicted around us. Then, Lord, we feel we're let down on the job. There's something somewhere we need, Lord. Give it to us this morning, won't You, Father?

Standing, hearing this gracious brother speak of that something they had years ago, in that Azusa Street meeting. . . . He was the smallest man there--wanted to crawl under a bench.

5 God, I wish I could see that happen again, where everybody . . . people don't . . . not be big, but be little, humble themselves. God, send it to us again in our days. We have stirring, and membership, and so forth. But we want Jesus. We want You, the Spirit that we know is here gathered with us this morning. We want You inside of us, Lord. We want ourselves out. Empty us, Lord, and fill us with your presence. Humble our hearts, and we'll praise Thee.

Now we have gathered, Father, for fellowship around the Word. You are the Word. And we pray that You'll divide yourself among us this morning, and make us one in heart, one in purpose. For the kingdom of God's sake we ask it in Jesus' name. Amen. You may be seated.

6 Sometimes when I hear such testimonies as I had the privilege of listening about five minutes to this morning, I wish I could just tell that brother come on back here, and just let me sit out there and listen to that, see. He's speaking of exactly the same thing that I want to see happen again. The man is just telling what was, and I'm trying to say, "Let's have it again." Now, that's just it.

7 Well, as our brother stated, there's no man can bring it. It takes God. And we cannot do it until God does it for us. That's right. It takes God. There's all the schools, and all the ministers, and all of our education, and all of our denominations, and no matter how much we shook our hands and tried to get in unity. . . . And that would be all right. That would be fine. But it takes God to bring something like that. That alone, God brings it.

I want to . . . this is Sunday school, and, oh, Sunday school I usually don't preach over three or four hours, and so I . . . we got plenty of time this morning, and I'd just like to say I've been noticing some of the Tabernacle folks down here. I didn't get to see them, and talk to them. And I begin now this morning, it being a different kind of a light (not an artificial light--it's a light from the sun), I see some of my friends that I. . . .

8 For my first time I seen . . . I see Brother Welch Evans and his wife sitting back there, and family, from Tifton, Georgia. Every time

I speak at the Tabernacle that man drives a trip of fifteen hundred miles, him and his family, every Sunday to hear the gospel. Brother Welch, I just wish you and Sister Evans, family there, would stand up just a minute. Fifteen hundred miles! Thank you.

9 I remember very well first time seeing Brother Evans. Brother Mercier said, “There’s a man wants to meet you in the morning.” I was in Philadelphia when it taken place, and when I was getting up out of the bed I saw the man. And he’s kind of a sportsman, likes to fish. And I saw him doing a violation. So, the morning when I met him I told Meda about it.

She said, “You wouldn’t say that to that strange man.”

I said, “I’ll find out what he is first.”

10 So then, after talking to him, seeing he was just a real fellow, I said, “Say, just recently you was on a fishing trip back ... like in a bayou. You had a whole sack full of fish, and you had to hide them three times to keep away from the game warden.” My!

Looked at me, said, “Yes, sir. I...” He wondered what I was going to say.

I said, “There’s just one request. Will you take me fishing back there?”

11 His brother had been bitten by a snake back there, which is a ground rattler. I don’t know whether they have them here in Louisiana or not. And he’s a nasty little thing. And that boy, hospitalized (he’s not a Christian, little younger than Brother Evans here), and he had to have a brace on his leg—walked on a hoop, months.

12 And so, right back in the same place... You know, the Lord kind of told me to go back there. And I caught some of the finest bass. Oh, my! Great big fellows. And I had one great big one hooked on, was trying to get him out with a bumblebee popper, you know, and so... And he was so big, his mouth about like that, and that little bumblebee in there. He’d stand right up on his tail (you fishermen know), and he’d flip that thing out. And you just have to hold it. If you don’t, you pull it out ... and kind of hard. He was angry, and I throwed it back, and had him on three or four times. He’d’ve been a twelve, fourteen, pound fish.

13 So Brother Evans seen me. And oh, he's just a good country boy, you know--had his trouser legs rolled up, 'cause he'd gotten wet. And so, he said, "He must be old Big Jim."

I said, "He sure must." So I threw out again, and I got one.

He said, "That's him."

I said, "No, I'm . . . not quite him." It was a nice bass.

14 And we carried little pistols on our hips, because you had to fight your way through alligators and cottonmouths to get in there--just swamp, seventeen thousand acres in this ranch. And it's been . . . a dredge line went through, and that years ago. And that's where we was fishing.

15 And so, we had to wade through water and everything to get in there, and 'gators, snakes, just in wads. And so, we'd take a pole, and move around. If we seen a ground rattler, just shoot him, and then just walk on in the water, see, keep on going--'cause he'd be laying on top of the lily, or something, coiled ready to strike.

16 So Brother Welch said, "I'll pick him up, your fish." And he jumped off in some little tules, and pads there. And when he did, a ground rattler grabbed him, just about, oh, about a . . . half a mile from where his brother had got bitten.

Well, he jumped out of the water there with two holes in his leg . . . foot, just above, like that, where the snake fang had hit. And he said his bones was freezing in him.

17 Now, if you've seen his size, he's lots bigger than I am. And I'd have to pack him about two miles on my back, to get him out of there. That was too much for me. And we was sitting there, him holding it, suffering.

18 And the Lord just spoke to me, said a scripture: "They shall tread on the heads of serpents, and scorpions; nothing shall harm them."

19 I said, "Just a minute, Brother Evans." I put my hand over on the snake bite on his foot. I said, "Heavenly Father, we are in a state of emergency. And it is written, 'If they take up serpents, or if they

tread on the heads, it will not harm them.’ That was for believers, and this brother is a believer. And I’m a believer. And we ask for your mercy.”

He stopped kind of breathing, and suffering the way he was. And I thought he was ... just in respects of the prayer. When I got finished he was laughing. Said, “All the pain’s gone.” Just put on his shoes, and went on.

At eleven o’clock that night, they were out there taking pictures when we got to the place where we were staying in the motel--come back out of the ranch. His brother runs a bait shop then, just across the street. Well, they was over there taking pictures of these big strings, these large mouth bass. And so he said....

While we were standing there the story come up about the snake bite. His brother said, “It’s good to be religious, but not good to be foolish.” He said, “You better get to medical aid right now,” see, ‘cause he was on a hoop from the same kind of a bite.

20 He said, “I was bitten this morning about eleven o’clock. This is eleven o’clock this afternoon. The God that could protect me this long can protect me the rest of the way through.” There you are. See, He still ... He still protects from snake bites.

See, his sinner brother, fine boy, we’re working on him to get him to be a Christian. Now, the sinner went to the hospital--same blood, same boy, brothers--went to the hospital, laid hospitalized with a hoop around his leg, walked on it for a long time. And the Christian believer stepped right on the same kind of a snake; never bothered him a bit. God bless you, Brother Evans.

21 I see Brother and Sister Tom Simpson sitting right behind them. Right behind that is Brother and Sister Fred Sothmann. They’re Canadians, just come. Brother and Sister Collins. Why, here’s Brother and Sister Dauch. And here.... Now, Brother and Sister Dauch is from up in Ohio. They’ve been friends to me for long years. Here’s our friends from down here in Tennessee, drive four ... eight hundred miles every time I speak, coming to the meeting. All that’s associated with the Branham Tabernacle, just stand up just a minute--just comes to the Tabernacle. Let’s see how many’s still represented. Texas, Louisiana, Georgia, and North

Carolina, New York, Ohio. “They come from the east and west. They come from the land afar.” Is that right?

I finally got to hear you, brother, sing “How Great Thou Art” yesterday. The folks from down in Tennessee, Brother and Sister Ungren, Sister Downie, the brother ... and brother ... I can never ... Myers, Sister Myers, Joanne, and oh, my, all of them. I love them.

22 And you know, I had a vision not long ago--a few weeks ago--that I was preaching from the sun, and I had a great audience. And it will come to pass. And I was preaching, and my audience was a cathedral in the forest. And the sun that I was standing in was shining down on many places. I had two climaxes to make, and I was showing them about divine healing, about visions, and how that God had promised, and everything. And they was rejoicing.

23 But then, when I got down to make.... My first climax was to tell them that all these things was the Word. And when I got to say that, everybody got hungry. I do preach awful long. But they got hungry and wanted to go get something to eat, and they started going away.

24 I said, “Wait a minute. You haven’t heard. See, I want to tell you where it comes from. It’s the Word, the Word.” And when I started to say ... talked back about the Word, and how it was done by the Word, everybody left. Well, that’s the way it’s happened. And when I was standing there, the scriptures come to me (in the vision) sitting in a chair, about nine o’clock one morning at my home.)

25 And then, you know, our Lord when He was ... his young ministry, when He was healing the sick and everything--that young rabbi from Galilee--He was a great fellow. But one day He began to get down on the Word. And when He got on the Word, the people walked away. There was seventy left Him. And then He turned and said to the twelve, “Will you go also?”, see.

26 And then I happened to think in my vision, “Yes, that’s right. See, I got another climax--a great climax--I’ve got to make, see. But the sun’s a-shining bright now. But the evening shadows will be

falling after awhile. They'll all be coming back again. Then I'll make this other climax."

27 I raised up my hand, and said, "Glory to God! I won't have to study no more, because my commission in the beginning was stay with the Word, and I'll stay with that. And then when I start again, I'll just background what I've said, and then wait for this climax." And I thought, "I mustn't forget it." And I come out of the vision. I don't know what text I had. But there's another climax coming, just as sure.

I want to say to you all here... I don't get to see you at the church very much, 'cause our church is small, and we're jammed in there like I don't know what, and hundreds waiting and come around, and turned away, and so forth, from different states and things.

28 But when the Word begin to come forth, I want to tell you before... I'm associate pastor here, you know, before this congregation. When the Word begin to come forth, you know what Peter said? "Lord, where would we go?" Stay with the Word. There was a few stayed.

29 Thank you all for coming down. I didn't even know a one of you was coming, didn't know one was coming, 'cause I knowed it would be pretty jammed up down here, and we kind of kept it to ourselves like. But we're thankful you're here. And these are your brothers and sisters in like manner faith, see.

30 This is a little group sitting here that's sojourning like you are. We are pilgrims and strangers. We're watching for a city whose builder and maker is God, and we're sojourning. I'd shake their hands, and find out how good the cooks here can make ... cook biscuits. And you'll sure get hominy grits. I'm positive of that. So, but just get right in with one another, and shake hands, and get acquainted with each other now while you're here. Now may the Lord add his blessings.

31 I want to say to the folks at the Tabernacle here: soon... Now we don't know. They won't let us improve that church till we can buy grounds to put more parking facilities. And we can't buy the ground. We'll probably have to move it. And church ... trying to

help me get out of this debt of forty thousand dollars. They're going to ... I had to borrow three thousand from the Tabernacle to make that up, part of that. And it's kind of hard for us to buy a church at the time.

32 But I promised after them Seven Church Ages we'd talk on the seven last seals. God willing, we're going to do that right away. So, we'll tell you by mail when it's going to be, and you call and get ahold of Billy, if you want reservations and so forth, so he can get you a place to stay. Do you love Him? Amen.

33 Brother Palmer, the other night, Brother ... what's his name? this big fellow around here? Judy's husband, Ernie. Ernie. My! I thought Veck could sing that "Amen." But he sure had a voice like a bumblebee in a jug. He just really could. ... I didn't mean that like that, you know. I meant, you know, the way he really could sing that. My! Oh! He isn't here, is he? It's O.K. My rude expression, he wasn't here to hear it. So, that's all right.

34 Now let's get down now. And everybody feeling good say, "Amen." Now we will try to be out exactly noon, the Lord willing, just as quick as we can have a few ... just a... Sunday school classes are all dismissed, are they, Brother Jack? Service is over, and we're just going to have a little fellowship together now.

35 And you know what fellowship is? Brother Bosworth ... how many ever heard of him? 'Course you all have. He said to me one day, he said, "Brother Branham, you know what fellowship is?"

I said, "Brother Bosworth, I think so. I guess an old saint that you knew."

He said, "It's two fellows in one ship." That's right. That's fellowship. Baptist closed communion. You sit together now in heavenly places in Christ Jesus. Heavenly places, communing on ... in Christ by his Word, fellowshiping around the Word. Isn't that beautiful? Fellowship around the Word, everything in common, sitting at one table, passing one to another.

Oh, Jesus has a table spread where the
saints of God are fed,
He invites his chosen people "Come and
dine";
With his manna He does feed, and supplies

our every need;
O 'tis sweet to sup with Jesus all the time!

Let's just open up our cups, and pass one to another--
fellowship and friendship with one another--as we look to the Word.

36 In the book of St. John, the 1st chapter, I have chosen this morning a little familiar text, to draw a context from. And always these tapes are at the market, or at the bench. And I don't think they'd sell them on Sunday, but if you want to put in a order for one. . . . Something might be said, you want to study about it, or in a prayer line.

37 Now last night . . . I want to make an apology before I do this. I was going to help Brother Moore do some baptizing last night, but I dropped into that line of discernment. And, honestly, I hardly remember leaving here. Now, that's right, see. I'm tired. I've lost from 170 pounds down to 135. So, I'm . . . but with the load off of my shoulders now, maybe I can move along a little better.

38 As Brother Williams said the other morning in the Businessmen's breakfast, said Mayo's told him, said, "You just got to go, that's all," a few years ago. And right as soon as they told him that, he rushed to the phone. Said, "You're just dying. You're losing weight." And he rushed to the phone, and he called. And Billy told him come on down. And they put him over there in the emergency line. And I went in, talked to him a few minutes, and prayed for him. I think he's gained about seventy pounds since then.

So the doctor told him said, "Now, you've got to get rid of some of that weight."

He said, "If God put this on me, I'm going to let it stay on here." So I think that's a good thing.

Now, have you got your scripture now, so we can read? St. John . . . the 1st chapter of St. John, beginning with verse 35.

And the next day after John stood, and two of his disciples;

And looked upon Jesus as he walked, and he said, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? [Quite a question, isn't it? where dwellest thou?]

And he said unto them, Come and see. And they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour:

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first finds his own brother Simon, and said unto him, We have found the Messiah, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is being interpreted, A stone.

39 May the Lord add his blessings to the reading. Where does God dwell? What is his dwelling place? How would we know we was at his house? Where is it at? And as He said to those disciples, "Come see." That's what He'd say to us this morning. He can't change. He must remain the same. "Come and see." Now, I want to draw from this to speak on a few notes I got written here, "Convinced and then Concerned." Want to make that the text.

40 Now, today we find, and know, and can watch upon the audiences and the moving... And which we're grateful for our friends, and our loved ones, and our fellow brethren and sisters in Christ. But in the face of all of it, we must admit there is a great falling away.

41 When I stood there this morning and added another little piece of paper behind here... When I heard this gracious brother speak I added something else. You see, to prove there is a falling away, there is not hardly any comparison today to what there was then, see. See. Oh, we maybe have greater numbers. We have better buildings. My, sure. But, that real something, there's a dropping away from it. Yet, we don't want to think that.

42 But maybe if God has taken some of us (as maybe as we'd say, speakers, or something, we would ...), He lifts us up. And He likened in the testament his prophets, He called them eagles, and he called Himself an eagle. He's Jehovah-eagle. And I believe I preached here down to you here, a sermon once on "The Eagle Stirring Up Its Nest"--and that's what needs to be done. But the eagle has to do it himself, you see.

43 But, see, there's no bird can follow an eagle. Oh, you say, "hawk eye." That hawk'd try to follow an eagle, he'd disintegrate in the air. He couldn't follow that eagle if he had to, see, 'cause that eagle can go so far that that hawk can't even get to it. And before he can go there, he has to be built so he can stand it.

But the higher you go, the further away you can see, like the astronauts, and so forth now, see. Higher you go, further you can see, if you are equipped to see.

44 Now, what good would it do the eagle to go way up there, if he couldn't see after he got up there? So I think that's the way many of us trying today to lift up into something, when we're not first equipped. "Oh, God, give me the gift of this, and do this, that, there." You don't get it. Why? You're not equipped for it. You wouldn't do no good after you got up there. And when you do ... and if you did try to lift yourself up, you'd only bring what I call today--what's hurt our church more than anything else--a carnal comparison.

45 Last night I stood on the steps of my place, a little woman standing there crying. About three years ago in the Chicago meeting, she was sitting there, and had just had a complete hysterectomy, had all her organs removed, and the cancer had spread on up into her body. Doctor had given her up. And they're good old Arkansawyers, your neighbors up here, and so... Lovely little woman, and her husband is a Pentecost ... no, her husband's father is a Pentecostal preacher. I believe that's the way it was, her husband's father.

46 And they'd heard of the meetings, I think, through Brother G.H. Brown or something, and had come up to Chicago and had come in and was sitting in the back in a desperate condition.

47 The Holy Spirit, like you seen it working last night, moved right over the audience and went back and told her. There it was. And how many ever heard me say, “I see a dark shadow over you, to death”? Now, we have the picture, just as we do of the angel of the Lord, of that. We have a picture of that. It was just taken. Spoke to a woman shadowed for death. They snapped it. And when they did, in the picture over the woman was a dark hood of black smoke whirling around, just as light as it could be. The Southern Pines, North Carolina. And there that ... you all, the church from the Tabernacle, you saw it on the bulletin board, didn’t you? All right. There it is, see.

48 I’m not lying. I’m subject to lying ‘cause I’m a human. But I’m not lying, because God is turning right back around and vindicating that to be the truth. When I told you there was a light, just as a boy down on the river, when the newspaper shot the picture of it, and see, now it’s ... that’s proven. That’s beyond the shadow of doubt. All churches, all people, Christians, know that, see. Well, it’s a shadow. And then when death comes on, it’s a shadow. And there that woman was shadowed to death.

49 Well, this little woman was also, and the Holy Spirit told her where she come from. Then I watched that, and that darkness had faded away, and there was a light hanging over her. That’s it. I’ll just lay my life right there that that’s it. He’s never been wrong. So then, the word come forth, “Thus saith the Lord.” Now, many times you all getting those visions, see, you are getting it the same way.... It isn’t a vision, and yet, it is a vision.

50 See, when the woman touched the border of his garment, that was the woman using God’s gift. See, she pulled from Him, ‘cause He said, “I got weak.” And He actually didn’t tell “I healed you”; He said, “Your faith saved you.”--the word “sozo”, just like physical salvation, and spiritual salvation, see. “Your faith saved you.” Now see, the woman, her own faith did that, believing that He was the Son of God.

51 Now when God wanted to use his gift on Lazarus, He just give Him a vision. He went away, and when He come back He raised a man out of the grave that’d been there four days, already, in our words of knowing it, rotting. His nose had already fell in, in that

much time, see. All right. Now ... and He never said a word about getting weak. That was God using his gift.

52 The other was a woman using God's gift. So Jesus didn't even know she was there. He was just passing through, and He turned around. Now He wasn't a hypocrite, you know. He said, "Who touched me?" He didn't know. Then He found where that pull of faith was, told her "Your faith has saved you ... your blood issue," see. "Your faith saved you."

53 Well, that's the same thing takes place this way. Many times if that takes place ... now watch that. But on the platform, or somewhere where I got a person personally where I can speak to them, and see what is wrong with them.... Then if we could wait just a few minutes, and see what the Lord says back about it....

54 Now, you be sure that that's God says that now, and not an impression. As I said the other night, there's too many gimmicks in Pentecost. That's the reason the sincerity and the confidence has been lost, is because carnal impersonations.... If we was sure that was God, we'd sit still. So when we say, "Thus saith the Lord," you be sure that it's God, not your own thought, or an impression, or a pulsation. Know that it's God. Then in this case it spoke back to her, and told her. Perfectly normal. Been that way ever since.

55 A few days ago in Arkansas there was a little minister come along. And I'm not disputing that boy's word. I have no right. I'm not God. He said the Lord gave him a gift of discernment. Well, now, of course, that's one of the gifts of the Scripture, sure. That's all right. But, you see, what he said was contrary.

She was telling him, testifying about what the Lord had done for her.

56 He said, "Oh, but wait a minute. It's back on you again." It like to scared the little woman to death, and here she was last night standing up there, crying. She's already been baptized once, and here she was downstairs trying.... Put on a robe, had run downstairs to be baptized in order to get where I was at. She's already been baptized, but she was going to be baptized over, just in order to get to stand there. Brother Jackson was on the porch with her last night out here, at my motel. For she ... that boy telling her that.... And

that woman had no more cancer than Jim McGuire's got, sitting here, see.

57 Man ... one of our Pentecostal brethren was at a meeting where another little brother had come in, and told his daughter she was dying with cancer. Well, he flew her in. I went into the room. We sat her there in a case of emergency, and watched the Lord. I seen her... This has been a while ago, and I seen her packing two children. "Why," I said, "you're not dying. You ain't got no cancer. Now you just take... I'll pay for it. Go to a specialist, and have an examination. You haven't got no cancer."

58 So you see... And he spoke in the name of the Lord. This boy did the same. What is it? It's enthusiasm, emotion. And in doing that, don't you realize that that puts a smother across the people's face, that they don't know what to believe? Be sure what you're talking about.

This day of falling away, and being that it is fallen to that, the people are losing concern. Remember, the tree is growing on just the same. As Joel said, "I will restore." Many of you that takes the tapes, I wish you'd get that bride tree message, see. Yet it was cut down. And the main tree, Christ, was cut down. He was the tree of life that come from the garden of Eden and was hung on a cruel, Roman-made tree.

59 But that same tree of life that He was--that a man eats of this, and don't die--He was bringing up a bride. And when that bride come forth from the Holy Spirit, what taken place? It was cut off by Roman Catholicism in a denomination. But Joel promised that it would restore again.

60 It started out again out of the stump, in the days of Luther. What did he do? Organize it. Cut off again, pruned it. The tree growed on. It went into Wesley. What happened? Organized, pruned. The master of the vineyard cut the limbs off. They died. Show me one time that an organization ever come back again. They're pruned.

61 Along come Pentecost, another branch coming out of it. What happened? Organized, pruned, cut off again. But remember, down

in the heart of that stump it'll bring forth a genuine bride. "I will restore," saith God. And where does the tree ... the fruit of it get ripe first? It's in the top. Why? It's closer to the sun. I better get away from that now. We get back on this other ... falling away, no concern.

I can see the people's idea, and I wanted to talk on this because this is our Sunday school, and ... when just ... our one church met together here--two churches, two groups but the same people, so I could explain this.

62 There's a falling away, and the falling away has brought an unconcern. What do they do today? It seems to be, since the Azusa Street and the outpouring of the Holy Spirit, that the only thing that's important in the church is to get membership--more members, take in anything. And we use the doctrine of they had to speak with tongues to have the Holy Ghost. And many of the brethren got people down, and had them to say some word back and forth (glory, glory, glory) till they got a confusion of language. If they'd just sat still till the Holy Spirit come...

63 Now, I believe you speak with tongues, too. I believe it. But if you've got the real, genuine Holy Spirit speaking in tongues, you know what? The life of Christ will follow in you. I've seen witch doctors speak in tongues. I've seen all kinds of things (being a missionary), drinking blood from a human skull, and speak in tongues, and call on the devil.

64 My old mother that just died a few months ago was a half Indian. And I've been in their camps, and I've seen them wrap a snake around them like that; and have the corn dance, and speak in tongues and lay a pencil down, and it'd write in unknown tongues and interpret it.

65 So see, there's no sensation that you could place on the Holy Ghost. It's by their fruit you shall know them. Now that don't cut away speaking in tongues, and that don't cut away shouting; that cuts away... Your life bears record, yourself. It tells you what what it is, your life speaking for it.

66 Now, today the great thing is join the church--membership, support a radio program. Well, that's all right. Those things, I'm not criticizing them, but I'm telling you, see. Build some big school

somewhere, isn't that right? Everybody wants to build a school of theology. They want all the money the people can give to support such, and put millions of dollars in it, see. And then, this same class of people say that they believe that Jesus is coming in this generation.

67 Don't you know, people are not completely blind? Why, your own testimony bears record. Your actions speaks louder than your words. How can you say that you believe Jesus is coming, and want to put up a million dollar building? And missionaries, true, that hasn't got shoes on their feet! And because they don't belong to a certain organization they're not supported. And then say that we believe the coming of the Lord is at hand, He's going to come in this generation. People know better than that, see.

They're not convinced, that's all. They don't believe it. They just take it as their tradition. Somebody says, "Oh, glory to God! Jesus is coming pretty soon." The next one says, "Glory to God! Jesus is coming pretty soon." If you believed that, there'd be the biggest cry in this city you ever heard. It's a tradition. It's not a reality to the people. It doesn't ... it don't pan out. It proves it doesn't.

They're not convinced that He's coming in this age, and not convinced, again, that He is with them--not thoroughly convinced.

68 Now, Eve was not thoroughly convinced that God's word was true. If she had, she'd've never listened to a reason that Satan give her. It's two big battles. The first was fought in heaven. Satan was kicked out. And God is a great military man.

69 Now. You see when ... if a nation sends spies over everywhere to find out what the next man's got.... Why, we got plenty.... Although we're friendly with England, there's English spies here to see our atomic secrets; and there's American spies over in England seeing what they got, too. There's no trust to one another, 'cause if one finds one thing, another tries to find something else to counteract that. That's the way they survive.

70 God, to his army, that He knows.... And every nation tries to equip their army with the best. They must do it to survive. And God equipping his army, being infinite, knowed the best armor that there was. And what did He do? He give his army his Word. We're not

fortified behind denomination. We're not fortified behind groups. We're fortified by the Word of God. And the devil knew that, so he tried in the only ... and now.... The spy, the devil trying to find a way into that wall.... He might've tried pleasure, he might've tried everything. But you know where he got Eve at? On reasoning.

71 The Bible said we should cast down reasoning. Faith does. Now, reason. "Isn't it reasonable, Brother Branham, that the church is in a better state today than it was at Azusa Street, or back in that time?" No, sir! They've got away from the Word. They've got away from their shield. The Word is our protection. And though people wouldn't dare to say they didn't believe it.... They claim it, but their actions speaks louder than their words.

When a man says, "Oh, glory to God! We're looking for Jesus to come any time. Say, we're going to build a building out here, is worth so many million dollars."

Now, you know two times two equal four. Any second grade pupil would know that, see. And how can you believe that He's coming now, and building big buildings?

72 And yet, we see the very presence of Christ in the very fulfilling of his Word. But we're not convinced that it's Him (that's right), 'cause carnal comparisons, and things, has throwed the people off of guard. It's got so there's no respect, hardly, to the messages. And just anything that'll raise up they call it a message, when a message should be taken down. And if it doesn't come to pass, you've got a evil spirit there.

73 God said, "If there be one among you who's spiritual or a prophet, I, the Lord, will speak to him. And if it doesn't come to pass then it's not me. But if it does, then fear him, because I'm with him," 'cause God is truth.

74 We just raise up. And you see, it's just become just ... like slop. That's right. Now, that's an awful word to say, but this is Sunday school. Let's straighten this out. It's the Jubilee. It's, see ... it's just become that place. I've watched it. I've watched it right here in this tabernacle. I watch it in my tabernacle. I watch it everywhere.

75 ‘Course, as the vision said, they just turn away from it. It’s got to be that way. If they did it to Him, did it the other way, they’re going to do it again, see, because they take up reasonings: “Now, shouldn’t we have this? and shouldn’t we have that?” That’s reasonings, and not the Word.

Now you say, “Well, how do you know?”

76 Well, let’s take it to the Bible, and see if God vindicates it or not. If God made a promise, God’s got to keep his promise. If He doesn’t, He isn’t God. Now you just can’t guess at that. You’ve got to really believe Him, and you better know what you’re talking about. Now, they claim it, but their actions speaks louder than word.

77 You know, Jesus said, “If you love me, feed my sheep.” Now He never did say shear them. Feed them! He never said educate them; He said feed them. Well, sheep is correctly fed with sheep food; and sheep food is the Word. For “man shall not live by word alone, but by every word that proceeds out of the mouth of God.” Not just one here, now and then, but every word—line upon line, here a little and there a little, every word of it. Give them sheep food.

78 And the food that they’re looking for is life. A real sheep looks for life. And there’s only one thing that has life. Jesus said, “My words are life.” He is the Word, and He is life. “I am the way, I am the truth, I am the life.” And He is the Word.

79 Now how we going to give them creed? Why, you’re giving them weeds, denominational weeds; creeds, instead of sheep food, the Word. And what do you grow up? Well, just what the weed produces, certainly.

80 John the Baptist when.... We have little record of John. Only thing we know ... that he was the son of a priest, and his father and mother was old. And when he was.... Zacharias was doing his work in the temple, was waving the censer while the people were making prayers. We know that the angel of the Lord appeared to him and told him what would happen. And then, they were old. It must have grieved the hearts of the old couple when they knowed that John ...

they wouldn't live ordinarily to see him come into his power. But they knewed that he was going to be a great servant of Christ, a prophet.

81 Now, it's strange now. If that father, sitting down and telling John, "John, my son, when you were born a strange thing happened," see. A strange thing happened: John being born for the job, instead of, going down to the school where his daddy come out of which was absolutely traditional. The boy should follow the line of his father, even... Any of you knowing, reading the ... on the Nicaean church--like St. Martin. His father was a military man. He absolutely ... he had to follow his father's line and be a military man.

82 And it was a custom of them days, that they followed what their father did. That's the way ... the priest out of the Levitical priesthood, Levi, one followed the other. It was a line of priesthood. And some was sheep raisers, and some were cattle raisers, and everyone followed his line. But John, strange! Instead of him, knowing that his job was important...

83 Now, no doubt if he'd went through their school where his daddy come from: "Why, this is Zacharias' son. So, I tell you what we'll do. We'll ... I tell you what we'll do. We'll make him a great man among us like this, because his father was a great man. We'll give him his education, and his PhD, and all like this."

84 John knowed if he ever got that injected into him, he'd lose the real value of his call. So he goes into the wilderness and wait, because he knew that he was to introduce the Messiah. He knew then the same thing that we're supposed to be knowing today, that the coming of the Messiah was at hand, as we believe today.

85 John never established any schools, but he was concerned about the word of the Lord. And after being concerned, he knowed he had to be convinced where that Messiah would be. And he was so convinced when He come out, he said, "There's one standing among you that you don't know. Oh, brother! "One right now is standing among you. You don't know Him, but He's the one. I'll know Him because I'm convinced that I can't make the mistake. God told me in the wilderness I'd know Him, for I'd see a sign over Him, a Messianic sign."

One of them might've walked up, one of the head priests, and say, "Sir, we regard you as a prophet. Here's Brother So-and-so. He's a wonderful man. Why, he's one of the high priest's best friend. He's a very fine fellow. Don't you think, sir, don't you think (now be honest), don't you think that he is the Messiah?"

"No."

"Why, don't you think that we ought to make him..."

86 "I don't know nothing about that." But he said, "I'll know Him, for He that told me in the wilderness to go baptize with water said upon whom I shall see the Spirit descending, that'll be Him."

Now, he didn't say, "Now, I'll tell you what we'll do. We'll start a school. We'll educate a bunch of people into this." No, sir. The time was too late. Was nothing to do but get ready. Preach the word, watch for the sign.

87 And then when he come out there one day, and was standing across the river preaching, and a priest on the other side said, "Well, Rabbi, do you mean to tell me there'll be a time that the daily sacrifice will cease in the temple, and they will have no more lambs?"

He said, "There'll come a time when a man will be God's Lamb."

"Oh," they said, "Rabbi, you're out of your mind."

He said, "There ... oh, behold! There He is. That's Him."

"How're you so sure? How're you so convinced?"

88 First, he was concerned about how he would know. And then when he found out exactly what it would be, then he was convinced that that was Him. He saw it. Why can't we today? when God prophesied these things to come, even the Laodicean church, and the action of the Spirit in this day. We ought to be concerned about these things, and then we'll be convinced. Couldn't've had a mistake.

89 We find out now that this disciple... After John had made this statement, and called Him out right here, "Behold the Lamb of God,"

Andrew was standing with them. And Andrew followed after Jesus because he had confidence in John, seeing his sincerity, that he would announce the Messiah.

And then when he did, he said, “Rabbi, where do you live?”

And Jesus said, “Come see. Come see where I live.” And he stayed with Him that night. He stayed with Him until he was convinced that that was the Messiah.

90 The trouble of it is, we don’t stay long enough. We’re not convinced. That’s the reason our concern has left us. That’s the reason we’re so busy in the things of the world. That’s the reason we’re so unrestful. We’re not yet thoroughly convinced. We think we are. But when you’re thoroughly convinced—like the old brother said awhile ago—something takes place. When you’re really convinced, then you’re concerned.

91 Now, remember. Andrew, as soon as he was discern ... convinced, he was concerned about his brother. He wanted his brother to know something about it. You can’t hold it still. You’ve got to do something about it. Stephen was convinced. Now we notice, when you are convinced then you’re concerned. And that’s the reason I’m so convinced that the church is in this Laodicea estate, and that’s the reason I’m concerned about it.

92 It isn’t that I don’t like these things; it’s because that I’m thoroughly convinced that I’m telling the truth from the Word of God. I watch his moves. I’ve seen myself do things I wonder why, and I look back and here it is. He speaks to me, and I wonder, “I never thought of that. Why here, that’s it exactly.” Then I am convinced, and that’s the reason I’m concerned.

93 I don’t want anyone to be lost. I’m concerned about you. I’m concerned about the people, because I’m convinced that Jesus is Christ. I’m convinced that we’re living in the last days. That’s the reason I ... back on the field. I started many years ago. I could’ve been two times a multimillionaire. Me borrow forty thousand dollars? That would’ve been peanuts, as we call it.

94 Why? “Why didn’t you take it?” Your pastor here knows that how many thousands times thousands times thousands of dollars we

turned down. Why? I'm convinced that we're at the end, and I'm concerned about the condition of the church here at the end.

95 I'm convinced about women cutting their hair. I'm concerned about it. They're my sisters. I'm convinced about men being puppets. I'm concerned about my brethren. It's not that I don't love them; I do love them. That's the very mark that I love them. It's not that I'm trying to get raw with them. I'm convinced; then I'm concerned about it.

96 Now we all ought to be convinced. And when we're convinced our lives begin to burn, like the brother said. There's something ... we can't stand still about it. You have no rest. You just, as he said awhile ago, he couldn't sleep all night. He was convinced that that was God. He was concerned about getting it himself. See what I mean? Convinced, and then concerned. Yes.

John stayed in the wilderness until he found out what God's program was. Then he was concerned. He knew his sign. Andrew stayed all night with Jesus, and then he was concerned about his brother. He went and got him. How many times could we call this with just ... haven't got much more time up there, but I want to say these few more words, if you'll bear with me about another ten minutes.

97 Jacob had a pulsation that he must go back home, but he knowed he had to face his enemy. He didn't know how he was going to do it. What did he do? First he stayed there until he got ahold of God. And when he was convinced that he had had the blessing because God said so, then he was concerned.

98 First he must stay until he knowed something happened. He had a mark in his physical being that showed that God had placed it upon him. Great big, strong ... Well, he was Jacob on this side of the river--a great big, strong, healthy coward; and on the other side of the river he was a limping Israel. On this side of the river he was a strong man, a Jacob, a deceiver. And on the other side of the river he was a limping warrior, not afraid of nothing. He didn't even want anything Esau could give him. He was convinced that he had been touched by God. Every walk made it different.

99 When a man is so definitely ... see the difference of the mark of the Holy Ghost in his life, then you're convinced, and you're

concerned. When you see the next man, a big cowardly Jacob standing this way, “Well, bless God. I’m Dr. So-and-so from So-and-so,” oh, brother, get down and limp a little then. Certainly.

100 Shamgar, many of you... He was one of the judges of Israel, one little... Many ministers never even see that in the Bible, but he was one of the judges of Israel—one little verse wrote about him. But I like him. He’s a man after my heart.

You know, the Philistines, then, every man did what he wanted to do. So we find out that the Israelites had raised up a whole lot of crop, and the Philistines had sat back over there, and gambled, and let them slave for them. And here they’d walk right in--no unity among them--go right on in and say, “Well, take their crops.”

Year after year they did that. This little old fellow one day... He wasn’t a warrior. He just had ... only thing he had was his crop. I imagine him standing there after putting his crop in the barn. He looked at his little ragged kids, and his wife needed a dress. And just got it all laid in nice. And he was standing there, leaning, saying, “Well, maybe we can eat this winter.”

He heard something. He looked out the barn window, and here come a thousand Philistines--march, march, march--great big plates of armor over them, big, well-trained men, spears in their hands, marching right up to take what he had.

He looked down at his kids. He looked at his wife. He was concerned. But what was he? He was helpless. He’s not a swordsman. Now he didn’t say, “Now wait a minute. Maybe I better go to school, and learn how to duel the creeds.” If he’d’ve done that, that’s all he’d’ve knowed about. But here’s one thing that he knowed. He happened to think. “By birth I’m an Israelite. And God promised Abraham, my father, that his seed would possess the gate of his enemy.” Amen! That’s enough. Amen.

He was concerned of his family; he was convinced he was an Israelite. The first thing he had in his hand, he grabbed it. It was an ox goad--a stick, a little piece of brass on the end of it; knock the mud off the plow, push the goad along ... goad the ox as it went along.

101 And a thousand Philistines with armor! You don't see the opposition. He was concerned, and he was convinced. He was convinced, and knew that he was an Israelite. He was convinced that God couldn't lie. He was convinced that the blessing was upon him. He knew that it was a promise of God. Amen, brother! I feel pretty religious right now. He was convinced that it was God's promise, just the same as Acts 2:38 is God's promise.

102 He was convinced that God said his seed, which he was, will possess the gate of the enemy. So he grabbed that ox goad, and stood right out there, and beat every one of them down. Why? He was concerned, and he was convinced. That's right. Never waited, now to learn all the creeds, and everything, and how to duel, and "I must be a warrior."

103 That's the trouble today. They're not convinced after they learn it. A young man today wants to go to school. And our Pentecostals, what do they do? The first thing, they have to send him to school about ten years to get his Bachelor of Art degree (right), some seminary. And when he comes out, he has to learn all of the rituals. And when he comes out, he's still not convinced.

104 You know, God got people better convinced in ten days than we can get them in ten years. When our seminaries come out, they're still not convinced, because they've had tradition injected into them. But when they waited on God for ten days, they were certainly convinced then. They certainly was convinced. Some of them at Pentecost could not even write their own name. But they were convinced that it was God. They knew it was. They would die for the thing. They knew that it was God. They were convinced. Yeah.

105 So, they were convinced about his message. They was convinced about his work. In another thing, they was convinced. They didn't have to go out, and some say, "Now wait a minute. What school of learning did you come from? Now wait a minute. How're you going to go out without a fellowship card? What are you going to do?" They were convinced. (I'm going to say something.) They were convinced that He was all they needed.

106 We haven't come to that place yet. They were convinced. They didn't need an education. They was convinced that they need no fellowship card. They knew they were Abraham's seed, that

God's able to perform that what He's promised to do. He was convinced that He was all they needed. They didn't want their denominational embalming fluid. They already had an injection, and they were convinced it was sufficient to take care of them. They were convinced that's all they needed.

And here's another thing, as the little brother said to me yesterday. I told him, I said, "Maybe my grammar's not right."

Said, "Well, I tell you. The people don't notice. I don't think they pay much attention to it."

107 Them brethren that come out of Pentecost up there, they was convinced that He was all they needed, and they were convinced that that's all the people needed, was Him. And I'm convinced the same thing. I'm not convinced . . . they don't just tell me I have to speak better, and have to do this, and do that, and have better . . . stand still behind the pulpit to make. . . . That's psychology.

108 You say, "Well, the better class of people attend." God's class will attend it. He works on both ends of the line. I'm convinced that the people don't need a great big, long string of this, that, or the other. I'm convinced. Because I know what it done for me, I'm convinced it'll do the same for them. Yes, sir. I'm convinced that He'll meet all their needs. I'm convinced that He'll meet all others' needs.

109 I was reading here not long ago of Hudson Taylor. Many of you has read of him--the great missionary to China. There was a young man come to him one day, about . . . boy about fourteen, fifteen years old. He said, "Mr. Taylor, I believe I have a call in my life to be a minister. When I get to be about twenty-five years old," he said, "you know what? I'm coming to join your school, and I want to learn."

110 Mr. Taylor, the Christian gentleman, said, "Son, don't wait till the candle is half-burned down. Go when it's lit."

That's right. You don't need no schooling of this and schooling of that.

You say, "Well, the candle's just lit."

Yes, when it's lit.

“Well, I don’t know any theology.”

You don’t need to know. Go tell him how it got lit. Maybe it’ll light them.

111 What we need is a candle-lighting time, the power of the Holy Ghost, instead of so much of this man-made dogma, theological training. I’m convinced that’s what the people need. Whether he knows his ABC’s or not, whether he knows beans from split coffee, if he’ll just let that candle get lit, God will take care of the rest of it. Right. I’m convinced that that’s all he needs.

112 The blind man that Jesus healed, he couldn’t argue them priests’ theology. They come up--all the priests around--and said, “You know, here’s Dr. So-and-so. You belong to a certain church.” He couldn’t argue their theology. They said, “Well, we know this man is a sinner. We know he is. He don’t agree with our teaching. What does he do? He deceives our people. He leads them astray. We know he’s a sinner.” Brother, he couldn’t argue theology; but he was sure convinced he could see. That’s right.

I think that’s the main thing today. I can’t tell you where I ought to be, and whether you have to be this, or be that; but we’re certainly convinced that we got something. Like the old colored lady said. Said, “Brother, I want to give a testimony.”

“Go ahead, sister.”

113 She said, “You know what?” Said, “I hain’t what I ought to be,” she said, “and I hain’t what I want to be. But,” she said, “one thing I sure know. I hain’t what I used to be.”

So, I think that’s about good. I’m not what I want to be. I’m not what I ought to be. But I know I ain’t what I used to be, too. That’s right. Why? At least the candle’s been lit. Amen!

114 David. Why, he was the smallest one around the army that day--little ruddy fellow. He was the most untrained. But he was convinced that the God that he served, that he’d had an experience that he could kill a lion charging at him, he could kill a bear that was trying to kill him. And he was convinced if that uncircumcised

Philistine was making havoc of his God and his army, “He’s able to deliver him into my hands.” Amen.

Saul said, “Wait a minute, son. I’ll give you a little training. I’ll give you a Bachelor of Art degree in a few minutes. Try my shield on.”

It just weighted the little fellow down. He said, “Take the thing off. He found out that his ecclesiastical vest didn’t fit a man of God. He said, “Let me go the way I went before.” That’s right.

Oh, if this church today will go in Louisiana the way it started out fifty years ago, you’ll slay every devil that comes before you. It’s God’s promise. You’ve got to be convinced that Christ is with you though. You’ve got to be convinced; then you’re concerned about others.

115 Samson was met out on the field with a thousand Philistines. He looked. He had nothing in his hand. He was a little bitty, curly-headed shrimp, about like that, seven little locks hanging down his back. And here come a thousand Philistines swarming around him.

He looked. He wasn’t a dueler. He had no Bachelor of Art, or no PhD, or LLD to know how to take care of the situation. But he felt back here; he still had the promise. Then he was convinced. He wasn’t trained; he was convinced that God was with him, ‘cause he had the evidence hanging right around him.

(O God! I wish I could do something. I wish I had it in a bucket I could pour down everybody’s neck, and say, “Fill it up. Here it is. Fill it up.”)

Convinced and then concerned about his people: Moses, a run-away prophet. He’d lost all hopes. “Oh, Israel will never be delivered. That was something mama told me.” But he tried to do it in himself.

116 That’s what the church is trying to do, trying to make all the Oneness be Trinity, Trinity be Oneness, Church of God be So-and-so, and Methodist be Baptist. You’ll never do it. What’re you doing? It’s just psychology, a change of mind. What is it? In the whole bunch where do you see God in the whole thing?

117 That’s the reason. That’s the reason. They’re not convinced either. They’re convinced they’re a denomination; but they’re not

convinced God's with them, or they wouldn't be acting the way they do. They say they do, but their words . . . their actions speaks louder than words. By their fruits you know them, whether their confession is right or not. Saying they believe God, that He's a great God, He's the same God; and deny his Word? Oh, my! Say it was for another day? Nonsense.

118 Moses, he needed to be convinced. He had no experience, yet he was a great man. He was a warrior. He thought by that training he had. . . . He slew the Egyptian, kicked some dirt over, and said, "I'll do it." And the first little trial comes along, "Days of miracles must be past." Out in the wilderness he went.

119 But one day God caught that run-away prophet. He saw a bush burning. He stood and watched it awhile. It didn't burn down. Walked up close to it, said, "That's a strange bush. I wonder what kind of chemicals has been spread on those leaves. It just keeps burning."

And a voice said, "Moses, take off your shoes."

"Yes, Lord." Here he come.

120 He said, "What did you lose interest for? I've heard the groans of my people. What'd you run from them for? Why'd you shirk your post of duty? I've heard the groans of my people. I remember my word, that I promised Abraham, their father."

We need another Moses. Moses was thoroughly convinced. He was so convinced till the next day he sat his wife on a mule, and a young'un on her hip, and here he went down to Egypt for a one-man invasion. You know, when you're convinced it makes you act funny to the world. But when you're convinced, you're convinced.

Say, "Where're you going, Moses?"

"Going down to take over." And he did it. Why? He was convinced that that was God.

That's what's the trouble with us Pentecostals. This blessing that we got, we wonder sometimes. That's right, folks. I'm just not trying to talk through my teeth now. That's right. Our actions prove it.

Stop Moses. Say, “Moses, wait just a minute. I believe you were wrong, sir. I’m a Doctor of Divinity.”

“Get out of my way.” He was thoroughly convinced. And when he got convinced, then he was concerned about carrying out what God wanted done.

121 And I’m convinced today, that I’m trying my best to do what I think God wants done, is to chop up this Laodicean church age. Stood alone, with God, but I’ve tried to carry my commission. I haven’t crossed them up. I’ve tried to tell both sides, and try to pull from every way--not join up with any of them, ‘cause I’m convinced, and I’m concerned. I see it right here in the Bible. I’d be daresn’t to read it to you, but I know it. You ought to know it yourself.

122 Now, notice, being convinced, and then be concerned. And Moses was concerned when he heard the voice of God speak to him, and he knowed it was scriptural. When a man standing there looking at this burning bush, and hear a supernatural voice calling him, and commission him, staying it right here with the scripture, he was thoroughly convinced.

And we see God promise anything, and see it take place like this, and say, “Well, maybe it was so. I don’t know now. Maybe the trinity is right. Maybe the Oneness, maybe the Methodist is right.” You’re not convinced yet. That’s right. You’re not convinced. You have to be convinced, then you’re concerned. The next day he was on his way in action, going down to Egypt to take over.

123 The Hebrew children in Babylon, they were convinced that God was able to deliver them. Now listen real close. They were convinced that God was able to deliver them, and then they took their stand. Now do you see what I’m trying to get you to do? They knowed that He had made a promise for them not to bow to an image. He was “the Lord thy God,” and they could not bow to an image. They were convinced that that was God’s Word. They were convinced that he was able, like Abraham, to keep what He had promised. And then if they were convinced on God’s Word, God was concerned about it.

124 You know what I mean? Get back to the Word. Take that prescription I told you the other night. If you’re convinced that

that's God's Word, if you're convinced and know He's able to do it again, He's able to bring us another Azusa Street. If you're convinced that it's right about his Word, then God's concerned about his Word being fulfilled. But we're not convinced yet. Right. We're not. If we would, there'd be something take place.

You say... Here's your target. You've got your gun, but the hammer's down. Pull, pull, pull; but the hammer's down. Be convinced, pull the hammer back, and then touch it. Something takes place. There's fire falls. See, we're not convinced yet.

125 When they got convinced that He was able to stand by his Word, and He would confirm his Word, then they were concerned. Same as now. If we are convinced, He keeps his Word. If we're convinced that God keeps his Word, God's concerned to perform his Word in us if we're concerned about it.

126 Martha was convinced when she run out there, and said, "Lord, if thou was only here my brother would've not died. Watch. After He had turned her down, she was like the little Greek woman: persistent. We're not persistent enough, because we're not convinced enough.

(Thank you for your patience, but just wait just a little bit longer, till I finish.)

She was convinced. No matter what He done, and what anybody else said about Him, she was convinced that the Scripture had properly identified Him to be the Son of God. And if He was the Son of God, God working through men...

If that woman back in the Bible--the Shunammite--could receive her baby because God was ... perfectly identified that man to be a prophet, Elijah; and if he was in his prophet, what about his Son? And his Son was the God-prophet. So then, she was convinced that that was right. Maybe when she was making the biscuits and frying the eggs, she was thinking about that when her sister tried to rebuke her.

127 Notice, now, think of it. She ran out, and she said, "Lord, if thou had have been here, my brother would not have died. But I'm

thoroughly convinced ... I'm thoroughly convinced even now, if you ask God, God'll give you what you ask for."

128 Oh, brother! if we could accept that Holy Spirit that's right among us right now that way, thoroughly convinced! Thoroughly convinced. Why? She'd seen Him identify Himself (the woman of Nain's son). She knewed it was so. She believed it; yet He was a man. Yet, she believed it.

129 It was not so much Him; it was God. He was a God-man. She knew that He qualified in the Scriptures. He was Messiah. God had proved it, and vindicated it by his Word. And as He said, "If I do not the works of my Father, don't believe me. It's not me. It's my Father that dwells in me. He does the work. I do nothing until I see him do it first."

130 She was convinced, and she said, "Lord, although he's dead, though he's buried, though he's stinking; but even now if you ask God, God will give it to you."

131 Raised Hisself up, and give her a truth that had never been spoke of Him before. "I am the resurrection and life." See, she'd hit a point then. He could move on up with her. And when the church hits a point, you'll move on up.

132 As I said about the women... And the man told me, said, "Leave off them women about their hair, and things like that, and these men about their denominations, and so forth." And said, "Why don't you teach 'em how to receive gifts? People believe you're a prophet."

I said, "I don't claim to be that."

Said, "But people think you're that way." Said, "They believe it." Said, "I do, myself." Said, "Why don't you teach them how to get things to help God?"

133 I said, "Wait till they learn their ABC's. Then we'll teach them algebra." Right. And when you'll accept it. ...

134 Martha: "I believe that you are the Son of God that was to come in the world."

135 “I am the resurrection and life.” She got a revelation then. “He that believeth in me though he were dead, yet shall he live. Whosoever liveth and believeth in me shall never die. Believest thou this?”

She said, “Yea, Lord.” Oh, my!

“Where have you buried him?” She was convinced that He was able to do it.

136 Jairus was convinced if Jesus laid his hands upon his sick daughter that she would get well, regardless of what his church said about it. “My little girl is now at the point of death. Only come lay your hands upon her. I’m convinced.” He was kind of a secret believer. “Lay your hands upon her, and she’ll live.”

And then the message come, “She’s dead.” His heart started to jump.

Jesus was on his road, said, “Did not I tell you, if you would only believe, you’d see the glory of God?” He was convinced. “Let’s keep walking.” Thoroughly convinced.

137 The Roman soldier, by being a Roman recognized that that was God. “I’m convinced that You have power over every devil. I’m convinced that You are the Son of God. I’m not worthy for You to come under my roof. But if I could only hear You speak the word I’m convinced my servant would live.” Amen.

138 God have mercy! If a heathen could accept that, and be thoroughly convinced on what he had seen the Messiahship of Jesus prove, and him a Roman heathen, what about a church, a Pentecostal church that’s had fifty years of working--and yet not convinced. Fifty years in Louisiana, a pouring out after pouring out, and yet...

That Roman soldier, a heathen, said, “Just speak the Word. That’s all I want to know, is what the Word says.” I’ve give you the prescription. That’s what the Word said. Are you convinced? The

Roman was concerned about his son, and he was convinced if he could get Jesus to say the word, and it could be the Word of God, that done it. That's right. He was convinced.

139 The woman with the blood issue--though nobody had ever done it, but she was thoroughly convinced if she touched the border of his garment, she'd be made well. She had to leave her home, weak. How I could illustrate it for awhile. Go down through and pass Brigham Young, and all the rest of them--right down through them people, "days of miracles is past." She'd climb between their legs, and squeeze through them ... her poor little weak body. And she was thoroughly convinced. "If I can only... He don't even have to speak to me. If some way I can just get a touch from Him, my blood issue will stop." She was convinced.

140 The woman at the well was convinced He was the Messiah when she saw that scriptural sign. Said, "Sir, I perceive that you're a prophet. [Now we're closing.] I perceive that you are a prophet."

He knew ... He told her, said, "Go get your husband."

And she said, "I have none."

He said, "You've got five."

141 She said, "Sir, I know.... I'm thoroughly convinced that you're a prophet. But we're taught.... We haven't had prophets for hundreds of years, and I know that you're a prophet. Now I'm going to find out something. We know that as far as we can see in the Scripture, the next one to come is Messiah. And when Messiah cometh, he'll tell us these things. Now, if you're a prophet, you're going to tell me the truth, because the word of the Lord comes to the prophet. And I see you do a sign. It's a strange sign. Messiah is going to do that sign."

He said, "I am He."

142 She was convinced. She didn't question Him any more. Watch. Straightway she set the waterpot down, and she was concerned that somebody else knowed it. Amen. She was convinced. What? She saw the scriptural sign. And she heard that man who she knowed to be a prophet (and the Word is with the prophet), and she knowed it was the truth--that He wouldn't tell her a lie. And she was convinced that He was a prophet, and she seen the Messianic sign. And when He told her that He was the Messiah, that was enough. She was convinced, and she was concerned about her people. She run through the streets saying, "Come see a man. The man told me what I've been doing. Isn't that the very Messiah?" She was convinced. Sure.

143 Peter was convinced, sitting on that chunk when he come up with Andrew, and Jesus said to him, "Simon, your father's Jonas." He was convinced. That'd never been done since the last prophet. He was convinced that that was Him.

144 Philip stood and looked at that. "My! That's strange." He was convinced. When he was convinced, he was concerned. He had a brother over there, named Nathanael. They'd studied the Scriptures together. He was concerned about Nathanael knowing something about it.

Look at us today. Because it's not organized, or grouped up, or polished in the way that we want it, we're not convinced yet. The confirmation is God's Word.

Philip, a member of a church also, but he was convinced; and then he was concerned about his brother, so he run over and told him, "Come see who we found--the Messiah!" And he begin to talk to Philip ... or Nathanael, along the road, and Nathanael wanted to see it for hisself. So he came to the meeting. And when he came to the meeting and saw it done, he was thoroughly convinced. But we're not. No.

145 The Pentecostal move of today is not convinced yet. No. If they would, they'd be concerned. You're back in the Pharisees' stage--organized, not convinced. If you're thoroughly convinced, you'd be concerned. Them Pharisees, they could see and know that that was true, but they wasn't thoroughly convinced because their

teachers taught them away from it. And that's what's the matter today--too many Pharisees teachers' organizations trying to turn people away, because it's not organized. Exactly right. But those who's single-hearted see it.

146 I want to ask you something. I'm going to inject a little thought here. You'll think it's Baptist, but it's not; it's the Bible. Look. There was those well-trained scholars looked upon that sign that He done, and called Him a devil. But here's a prostitute, but in her laid that predestinated seed of God. She'd never seen nothing like it. And as soon as that light struck the seed, life sprung up. Why? It had life in it to begin with.

147 Fall of the year, the seeds die and go back into the dirt. But let that sun just strike it. If the germ of life is there, it'll spring to life. This woman in her horrible estate, she was predestinated. Her name was put on the Lamb's book of life before the foundation of the world. And when she seen that light of God spring, nothing could hold her. It sprung to life, when educated priests. . . .

They said, "Well, that's holy Father So-and-so."

I don't care what it was. Jesus said, "You're of your father the devil, and his works you do."

That prostitute said, "You must be the Messiah." And when He told her He was, she was convinced. What? That predestinated seed, when the light first shines, she recognized it.

148 And today, when we're going (excuse this expression) . . . and I see that work of God, the Holy Ghost come down and begin to manifest something, a predestinated seed sits there, grabs it. You couldn't twist it away from him with anything.

The rest of them will go away, and say, "Wonder what kind of a trick it is? Must be some kind of a hoax to it somewhere."

149 That predestinated seed don't ask no questions. It's thoroughly convinced that it's God moving according to his promise in the Bible. Little farther up the road, really, than Azusa Street, we should be. The church should be up here. Here it started with a-weeping and crying, coming in to God. And it's fell way away, and here's something up here that the church should be up to meet it, see. But

yet they ... they're not convinced yet, see. That's the reason it's not concerned. That's right. Nathanael, when he saw it, he was convinced.

I'm closing right now. I got several more here I want to talk about, but I'm going to talk about you and I for a few minutes.

150 What about us? Here we are celebrating the fiftieth year of Pentecost in Louisiana. And actually signs that never happened at the beginning is greater than the... They're greater now. That was the breaking of the fallow ground, getting ready for the real truth to be sowed into it. And when someone come along sowing the seed, you organized it and drowned the thing out. Carnal impersonations come up to impersonate.

151 Don't you know that's the work of the devil to try to blind your eyes? Don't you know there was false Jesuses rose up before the real Christ came? It's only to take away. It's the devil trying to get the thing away. That's the same thing it's been today, trying to draw you away. Men with wrong forms, and creeds, and things, trying to impersonate. How can they do it? The Bible said they would, as Jambres and Jannes withstood Moses. But said, "Their folly will be made manifest."

152 Moses had one thing to do: stand true to his commission. Finally the time come when they throwed down their sticks, and tried to do the same thing. Then Moses' stick swallowed them up. Did you ever think where them sticks went? All right.

153 Convinced. When we're convinced, then we're going to be concerned. But we'll come, and the meeting will go on. And Christ will come down, and proven by the Word and doing the same thing He did, showing that it's a day when the church has got to be chopped to pieces 'cause it's got Christ on the outside--organizing Him right out of their midst like that, taking Him away from them like that, standing on the outside still knocking.

154 Now it looked like if He'd have got out, He'd just went away. But no, He's still standing knocking, like He was in the days of

Noah--longsuffering, not willing that any should perish, but that all might come to repentance--standing, knocking, listening if he can hear your "Welcome in." No, He didn't get it.

155 Then He said, "I'll spew you from my mouth." Right. And you see the chopping of the Word and the Spirit. You see the Holy Ghost come down, and perform things that's never been known since the days of the Lord Jesus Christ and his disciples. And we'll sit, and look at it, and walk away. Are we really convinced? or is it loaves and fishes?

156 Jesus fed them. Who could ever create bread, but God? the same God that put bread out of the skies, and rained it upon them. Here was Hebrews standing there watching Him break that bread and hand it out to them like that, multiplying loaves. The same baker that baked them in heaven was baking them right here on earth, and handing it to them. Right. And they said, "That's wonderful. Ah! I've got a tummyfull now, Lord. Boy, that was a great meeting."

157 Jesus said, "But wait a minute. I've got something to tell you. Except a corn of wheat falls into the ground..." All these sermons, began to preach, and bring them back to the Word.

Say, "Awww, that's too hard to understand. We don't want no more of that." They started walking away.

And some of his clergymen said, "Now, who could we ever get to believe such a thing as that? We'll go, too."

He just stood and looked at them, that twelve, little faithful group, like a chicken standing by its mama. He turned around and said, "You want to go, also?"

Peter said, "Where would we go, Lord?" See?

158 Didn't He tell them that "I knew you before the foundation of the world"? That's light that shined upon that seed. There's no way to take it away. It's eternal life. "I'll give him eternal life and will

raise him up at the last day.” All that He foreknew He has called. All that He’s called He has justified. All that He has justified He has already glorified. “No man can come to me except my Father calls him, and all the Father has given me will come to me.”

“What’re you preaching for then, Brother Branham?”

159 I don’t know who they are; He does. My business is sow seeds. I don’t know where they’re falling, but I just sow it. God’s confirming. Wherever it hits, it strikes like that. Quickly it comes to life if it’s in good soil. If it’s on rock I can’t help it. Some denominational foundation, I can’t help it. Only thing, I just keep sowing seeds. I know He’s coming. I believe it. I want to live for that. I’m convinced that He’s coming. I’m convinced that He’s coming soon. I am.

One more word, please. Jesus was convinced that He would rise on the third day. Look at Him. Only one scripture in the Bible to back it up, and that was by a man that finally backslid. But David in the Spirit...

One day He said, “What think ye of Christ? Whose son is He?”

And they said, “He’s the son of David.”

He said, “Then why did David [now take the carnal part away], why did David in the Spirit call Him Lord, saying, ‘The Lord said unto my Lord, sit there on my right hand?’”

160 In Revelation He said, “I am the root and the offspring of David. I was before him, I’m him, and I’m now.” Henceforth they asked Him nothing. That was too much of a twister. They didn’t understand that. Their theological training hadn’t brought them to that. Neither can it yet. They’ve tried it a long time; they can’t explain it yet. It’s only revealed to those who it will be revealed to.

161 Jesus was thoroughly convinced. He said ... walked out before them, and said, “Destroy this temple, and I’ll raise it up in three days. Destroy it. Do whatever you want to with it. I’ll raise it

up again in three days.” Why? He was thoroughly convinced. He knewed who He was. He knewed what God had promised.

162 Oh, like if we could read our name into it. “By his stripes we were healed.” By his promise I’ve been saved. By his blood I am part of Him. By his promise I shall rise again in the last day. He knewed that He was read right into the Scripture. He knewed his position. Nobody had to tell Him anything about it, though He didn’t go around bragging about it. That showed what He was.

163 John didn’t go around bragging about what he was, his chest stuck out. “I’m Dr. So-and-so. I’ve got so-and-so.” No, no. John just come out as an ordinary man. So did Jesus. Their works testified what they were. That’s right. Their works did that.

So, He didn’t do that. He just went around and said... They said, “We ought to hang him. We ought to get him out of our midst.”

164 He said, “Destroy this temple and I’ll raise it up again the third day.”

Why? He knewed David said, “I’ll not leave his soul in hell; neither will I suffer my Holy One to see corruption.”

165 And how can you people believe, or anybody believe...? How can the Catholic church believe...? Many of us ... the immaculate birth, we believe that. But when it comes to... We know that the blood cell come from God. We know God created that blood cell that brought the virgin birth. Not only the blood cell but he created the egg of the woman, too, ‘cause no flesh is holy. If that would have been the egg from Mary, then she’d’ve had to have some kind of a sensation to’ve brought the egg down. But she knewed nothing about it. Just the Holy Ghost overshadowed. If you did, you see what you’d put God doing to a woman?

166 Glory! He was God. “I’ll not suffer my Holy One, his body...” How could it be holy through a sexual desire? Now, if that’s so, we’re all holy. There is no holy people. There is no holy mountain, there is no holy church. It’s the Holy Ghost, a holy God in a church, on a mountain. Not holy people; holy God in a people. That flesh was of God, God the creator.

167 Jesus was concerned. He knowed, and convinced that He'd raise up the last day, according to the promise of scripture. I close in saying this. It's getting too late. Let me say this one thing, then I'll quit. I'm thoroughly convinced that He's the same yesterday, today, and forever. I'm thoroughly convinced that this what we speak of, and seen here, is the Holy Ghost. I'm thoroughly convinced.

Man said the other day, he said... Or, a young girl it was, I was talking to. She said ... I said... She'd get out there dressed like everything, and I was talking to her. She had people that went to another church, supposed to be Christians. I said, "Aren't you ashamed of yourself?"

She said, "Ahh." Said, "Mr. Branham...," chewing her gum like that, and looked like something come out of Africa. Might have been a pretty little girl, if she'd been dressed like a human being.

And she stood there, and she said, "Mr. Branham, of course, there... See, you're a middle-aged man. Sure. You wouldn't believe; but we're kids."

168 I said, "Look here. When I wasn't as old as you, I was still convinced that this was right. I've spent my whole life on it. I only wish I had a million lives to spend on it."

169 I'm thoroughly convinced that Jesus is the Son of God. I'm thoroughly convinced that He's the same yesterday, today, and forever. I'm thoroughly convinced that an angel that come down there that I spoke to you about... Before you ever come He confirmed it, and said it was the truth, and it's proved it the truth.

170 I'm thoroughly convinced that that shadow of death ... the other day, in telling them people, and see that over there... The scientific cameras, and things, has proved these things. I'm thoroughly convinced that my message comes from God. I'm thoroughly convinced it's not my own fleshly mind puffed up. It's the Word of God.

171 I'm thoroughly convinced, absolutely convinced, that it's Jesus Christ the same yesterday, today, and forever. I'm thoroughly convinced that He's right here now. I'm thoroughly convinced that

He's camped in humans. I'm thoroughly convinced that He'll answer our prayer, if we'll be concerned, convinced, and open our lives to Him. Let's bow our heads.

Lord, the convention is just about ready to close. We've seen You move, Lord. Oh, we've seen You all along. We've seen You all these years. We see You more powerful, the church getting weaker. Lord, take these few words, will You, Lord? I can't do no more with it, Father.

But, oh, I'm sure, Lord, if they was convinced. . . . If everybody was convinced, there couldn't be any quietness nowhere. Like our precious old brother. . . . When you first poured out your Spirit in the form of baptism before these great offices was injected. . . . For it's the time now. The enemy's come in like a flood. You're rising a standard against it.

172 Lord, I pray for them. Let these few words this morning fall upon the hearts of the people. May it fall not on stony ground. May it fall upon good ground, and the light of eternal life shine upon that predestinated seed. I'm sure it will do it, Lord. You promised, and said for us to do this, and You'd take care of the rest of it. And I'm sure it'll do it.

So I commit it to You, commit this audience to You. I put myself among them as Moses did his people. Lord, I'm one of these people. God, I've tried my very level best to be honest. You bear me record. I've told the truth, and You're my witness by proving it. I've told the truth.

173 I love these people, Lord, these Pentecostal people. Many's turning away, Lord. Denominational differences is bringing them away. I love this Methodist, Baptist, whatever they are. I love them, Lord. I'm one of them. Please, Lord, I pray for every soul. O God, let the light fall this morning upon the people, and they might see it.

May this tape, as it goes across the nation, and around the world, may it find its lodging place. Direct it, Lord, right where them seeds are laying. I don't know where they are. But when this gospel truth, vindicated by God, falls upon it, I'm sure it will come to life.

They're yours, Father. I commit myself with them to You for the work of the gospel in the last days. In Jesus' name, amen.

..... way, Lord!
Have thine own way!
Thou art the potter;
I am the clay.
Mold me and make me
After thy will,
While I am waiting,
Yielded and still.

Let's bow our heads and just think of that.

Have thine.....

Are you convinced? Oh, my! the Holy Spirit moving like a light.

Thou art the potter;
I am your clay.
Mold me and make me
After (not my will, Lord, yours),
While I am waiting,
Yielded and still.